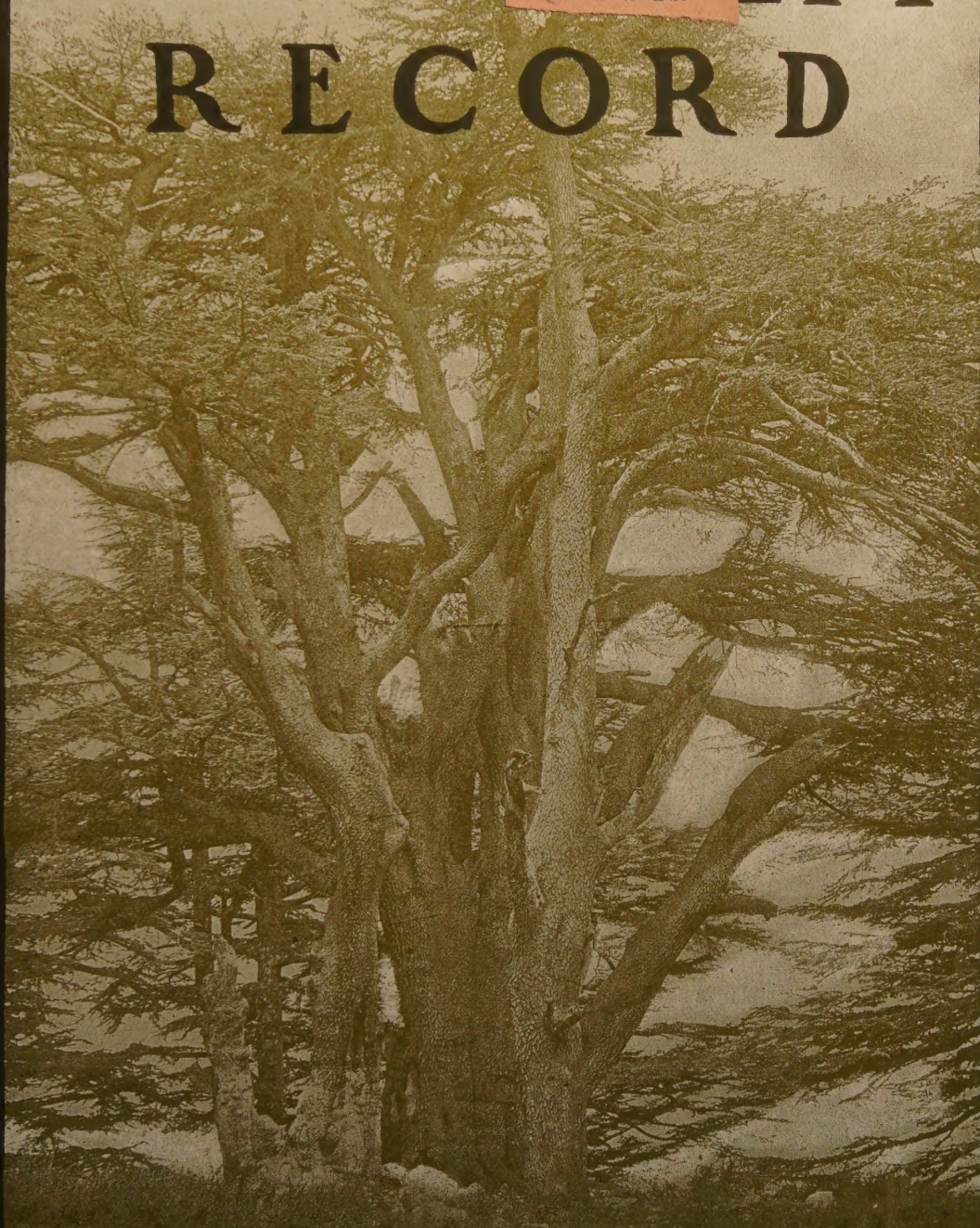


# BIBLE SOCIETY RECORD

Rev J K McLean <sup>m</sup> 08  
222 Batherton St



THE LEAVES OF THE TREE WERE FOR  
THE HEALING OF THE NATIONS

PACIFIC  
BIBLE SOCIETY

I



## Christians and the Book

**T**HINK of the blessings the Book has brought.

Think of the thousands who have gained stimulus to thought, inspiration, and blessing. Think how it satisfies the aspirations of the heart. Think of the many who have gone through the land seeking for rest, and have found none until they sought it here. How many millions have drawn their comfort and joy, their inspiration and guidance from the Bible! If you can realize this you can understand what a great work the Bible Society has undertaken in the translation and circulation of so many thousands of copies in so many languages.

What is our duty toward this Book? Jesus Christ has said, "Preach the Gospel to every creature." This is the message that comes to every Christian. Remember, Christian, the object of your life must be to make known God's work and God's Word. This means more than giving an annual subscription. God's message to us is to scatter his Word.

—Rev. Andrew Murray, D.D.



# BIBLE SOCIETY RECORD

VOLUME 52

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NUMBER 9

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## From the Notebook of a Bystander

TWO notable books on China have just been issued—one, the "Awakening of China," by Dr. W. A. P. Martin, and the other, the "Chinese Empire," by Mr. Marshall Broomhall, Editorial Secretary of the China Inland Mission. Both are substantial additions to the English literature of China.

Dr. Martin's literary skill, critical acumen, and immense knowledge, not only of things Chinese, make his story at once a charming and an informing one. After a general survey of "The Empire in Outline," he outlines its history from the mythical period to that of the Manchu Dynasty, and against this background gives us in high light China in transformation as "a drama in five acts—God in History: Act I, The Opium War; Act II, The 'Arrow' War; Act III, War with France; Act IV, War with Japan; Act V, The Boxer War"; following this with full discussions of the issues of the hour, with valuable appendices. It is the work of a Christian *literateur* whose art, however, rests upon a solid basis of extensive knowledge.

Mr. Broomhall's book is a compendium of single treatises written by experts in the knowledge of each province, and welded together by the skillful hands of the editor, who, after a prescient introduction, outlines the history of missions from the Nestorian missions to the latest Protestant ones, and gives us an admirable treatise on each province and dependency, in turn written by a score of writers, each thoroughly conversant with his subject, the editor himself dealing with three of them and adding what, from the standpoint of the RECORD, is most valuable of all—a compact and thorough treatment of the Bible in the Chinese Empire, being a history in detail of the various translations.

..

MENTION was made in our May number of a letter by which the Pope checks the activity of the Society of St. Jerome in Rome. Coming close upon the heels of the letter are telegraphic dispatches announcing to the world that another project is now launched in Rome, namely, the revision of the text of the Latin Vulgate. This has been com-

mitted to the Benedictine order, which, it is to be hoped, will bring to it the resources of their best scholarship. The Latin Bible, though, as we judge, put into a position of false and unwarranted supremacy over the faith of Christendom, is nevertheless a historical monument of divine grace operating through centuries. This noble translation has exercised a wide and profound influence in the history of the universal church.

The suggestion is inevitable, however, that, important and valuable as this undertaking undoubtedly is, a close and minute attention to the exact sense of the original Scriptures in translation is far more important. The St. Jerome translation itself is witness to this, for he did what the Society of St. Jerome has been doing. He translated from the original and into the speech of the people. This he did, too, by the "advice" of the reigning Pope of his day. Let us hope that Pius X will not long disregard this ancient and admirable precedent, but encourage the worthy Societa di San Geronimo to further achievements.

..

A LETTER recently received from the Rev. Francis E. Clark, D.D., refers to our work in South America as he saw it on his recent visit, as follows:

"It was a great pleasure to meet several of the Bible Society's Agents and colporteurs in South America, and to see the splendid work that they are doing. I came to the opinion, as I have said in the little volume that will soon be published, that there is no agency doing more, if as much, for the evangelization of South America than the two great Bible Societies. You have a splendid man in Mr. Tucker, of Rio, and, of course, in the veteran Dr. Milne, of Buenos Ayres. I was much pleased, too, with Mr. Wenberg's work, and what little I saw of Mr. Pulling. You have been marvelously guided in your selection of men."

..

THE Woman's Christian Temperance Union, among its other multifarious labors, does much for railway men. In this work it has



chosen the 121st Psalm as a "Railway Psalm" —"The Lord shall preserve thy going out and thy coming in," which is sometimes put upon the official card of minor offices. The way-car, or caboose, becomes the home of many men, where good books, especially Bibles, and Gospels, and hymnals, bring light and comfort.

A recent leaflet sent us from Nebraska tells this little story: "A train had been wrecked and a brakeman had been 'caught' under it. Tenderly his brother employees removed him. His suffering was piteous, but his pleading to his conductor more so. He said, 'Oh, John, pray for me, pray for me!' 'I can't pray for you, Sam,' replied the conductor, 'but I will bring the Bible that the ladies put in the way-car and read to you.' It was done, and with the precious words falling upon the dulling ear the comforted one passed into the Eternal Presence."

DR. ARTHUR H. SMITH, of Peking, has called our attention to an erroneous statement made in the January RECORD to the effect that the Chinese Viceroy, Chang Chih Tung, has ordered that the New Testament should be taught to the people over whom he rules in the Hupeh and Hunan provinces. This Dr. Smith vigorously denies, so far as his authority is concerned, and wishes that the statement should be contradicted. It is exceedingly easy for us to fall into error one way or another as to such matters. Dr. Smith sadly assures us:

"What has actually happened within the last few months is as remote as possible from any concession to Christianity. It seems to have been decided that Confucius is now actually 'equal to heaven and earth' (as some of the tablets have always said), and that he is hereafter to be worshiped as such. So far from being a 'concession' to Christianity, as some ignorant persons at home have alleged, this is a sop to the Confucian cult, and the establishment of a Confucian school on the old lines in the native city of Confucius (Ch'u-fu hsien), which was ordered some weeks ago, absolutely ignoring all the new education, is another.

"The true meaning of the violent struggle now going on inside the governing powers

in the central government we do not know enough about to explain, but it is a time of reaction, Manchus to the front, and fixed determination to do nothing that *any* foreigners want. It is the same in all the legations and all over China. It is but a passing phase, perhaps, but it should not be smoothed out of sight for the delusion of American readers."

Dr. Smith is an authority on Chinese affairs, and we are both glad and sorry to publish his statement—glad to correct our own misstatement, as his authority enables us to do, but sorry to know that the facts are as he declares.

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HERE is a typical letter which makes one feel as he reads it that it is, indeed, more blessed to give than to receive, though receiving is a great blessing, too:

"The donation of Bibles came duly to hand, was very thankfully received, and the poor children were delighted. Express charges were \$1.25. I did not get enough for the Bibles to pay that, but I was perfectly willing to pay it after seeing the children made so thoroughly happy. Many, many thanks for the same. May the lord abundantly bless you one and all for them."

• •

MR. RIOSECO writes in a recent letter from Cuba: "I have had a very delightful visit to the churches at Caibarien, Remedios Placetas, and Sancti Spiritus. They all gave me a collection for the Bible Society. I am more than pleased with the amount, as it is the first collection ever taken up in these churches for our work. The native Christians seem to be greatly impressed with the Bible as a missionary force."

• •

OUR monthly memorandum of the receipts of the Society shows that in July there was a slight increase in the gifts from auxiliary Bible societies, and an increase of more than one hundred per cent in the gifts from individuals, as compared with those of July, 1906.

	July, 1906.	July, 1907.
Gifts from Auxiliaries.....	\$951 41	\$1,075 55
Legacies.....	14,304 40	6,113 30
Church Collections.....	1,558 44	1,308 83
Gifts from Individuals.....	749 39	1,611 37
	\$17,563 64	\$10,109 05

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## The South Atlantic Agency

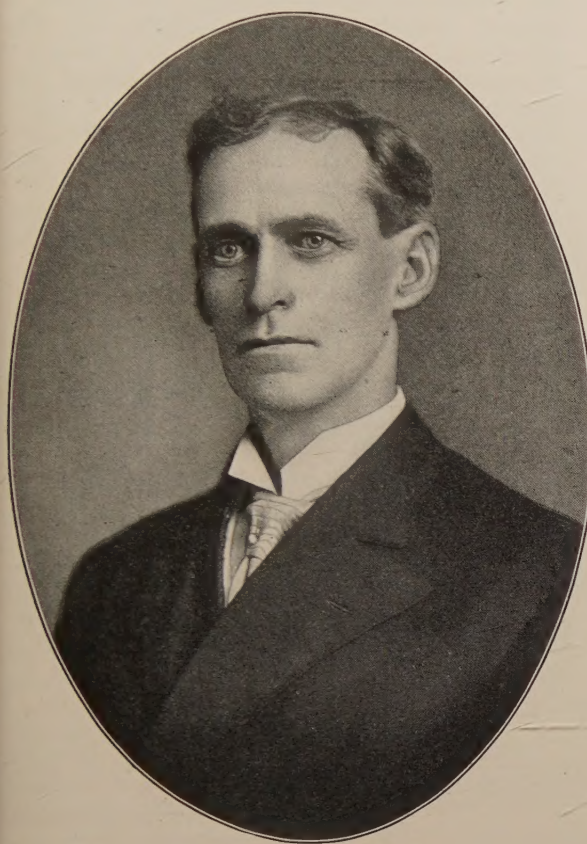
THE Rev. M. B. Porter, recently elected Agency Secretary of the South Atlantic Agency of the American Bible Society, we are delighted to say, has accepted the appoint-

ment, and is about to remove to Richmond, Va., the headquarters of this Agency.

Mr. Porter comes from a sturdy stock, his ancestors being French Huguenots on his



father's side and Scotch-Irish on that of his mother. He was born in December, 1861, in Powhatan County, Va., growing up until early manhood on his father's plantation, and



REV. M. B. PORTER  
Agency Secretary South Atlantic Agency

sharing heartily in the duties and pleasures of farm life. The public schools of his native county, and, as his mind matured, the services of private tutors, gave him his preparation for college. At twenty he entered Hampden-Sidney College, Va. After elective courses covering four sessions at the college, and after completing the regular curriculum at Union Theological Seminary, Va., Mr. Porter characteristically commenced his work,

having been licensed to preach, with the home mission field, and that in a coal mining district of western Kentucky.

In this hard field Mr. Porter labored from 1886 to 1899. While he was there progress was everywhere seen. Hundreds were added to the Sunday schools and scores to the churches. He was instrumental in the erection of six new houses of worship, and in the organization of two new churches. Of course, long before his ministry here came to a close he had been ordained, and when the Crescent Hill Presbyterian Church at Louisville, Ky., was looking for a pastor, the session did not take long in deciding to call the young man from the Muhlenberg County coal fields who had been ordained by the Louisville Presbytery. It was a great change from Greenville to Louisville, but during the six years of Mr. Porter's service as pastor of the Crescent Hill Church evidences continually appeared of growth. There was activity; there was spiritual life; gifts to missions increased; the membership of the church doubled.

In January, 1906, the Executive Committee of the Southern Presbyterian Church called Mr. Porter from the pastorate to the responsible position of District Superintendent of Sunday Schools and Young People's Societies, his field including the territories of the synods of Virginia, North Carolina, South Carolina, Georgia, and Florida. Mr. Porter's residence has been at Charlotte, N. C., and under his direction the work of the Sunday schools and interest in the Young People's Societies have made good progress.

The American Bible Society is especially to be congratulated on having secured Mr. Porter for Bible work in the field where he has done good work as General Superintendent of Sunday Schools. As our readers are aware, the South Atlantic Agency covers the states of Virginia, West Virginia, North Carolina, South Carolina, Georgia, and Florida, and its purpose aggressive Bible distribution.

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### From Macedonia

THE European Turkey Mission of the American Board held its annual business meeting this year at Monastir, in Macedonia. This town lies on the border of that region of rocky heights and fertile valleys known as Albania. We give below extracts

from the official letter of greeting which the Bible Society has received from the mission. Miss Haskell, who writes this letter, dated May 19, 1907, is a missionary of the American Board, proficient in the use of the Bulgarian language, and one of the teachers in



the mission school for girls at Samokov, Bulgaria.

You will rejoice with us to know that the new edition of the Bulgarian New Testament is selling very well. I was interested in learning of the interest of some soldiers in the Bible after they had attended a Sunday-school class in a little village near Philippopolis. When these soldiers returned to their homes they wrote back asking for forty Bibles, sending money for twenty and saying that they would like help on the remainder, which were for people in poor circumstances. On visiting these men in their native village, the colporteur found that interest was very lively there, even the children being interested in the movement among their elders for light.

Mrs. Marsh has organized 125 children in the primary Sunday-school classes at Philippopolis into "Bible Lovers," the annual membership fee being ten centimes, or two cents. Had other stations been aware of this new movement, we believe many more children would have joined the "Bible Lovers."

Until now there has been no Bible in Bulgarian other than the one issued by the Bible Societies. Lately, however, the Holy Synod of the Eastern Church has published a book containing the Scripture readings from the Gospels used in church services. It is said that the entire Bible is to be published by that church. This new Bulgarian version is a translation from the Russian, itself a translation, in the Old Testament, from the Septuagint. The Bible Society's Bulgarian version is now forty years old, and the mission has

voted at the meeting from which I write that a revision of this version is necessary as soon as convenient.

An interesting discussion has been going on respecting the possibility of opening a mission to the Albanians. Years ago Mr. Jenney, of our mission, floored a naughty Albanian boy who habitually disturbed our meetings on Sunday. In the private interview which followed, the boy was unexpectedly down and the missionary on top, and this gave an opportunity for the boy to receive meekly some kind remarks about what he could be if he would. That interview began a warm friendship of the boy for the missionary, began also his knowledge of the Bible, and the whole series of results—his education in the Samokov Mission School, and his devotion for life to missionary work among his own people. This devoted preacher, Mr. Kyrias, has now passed away to his rest.

There is a great national awakening among the Albanians, and there is opportunity as never before for mission work and Bible circulation. Not long ago, in northern Albania, fanatical individuals would compel men to *wash their hands* after touching the Protestant Bible. Last year a bookseller in this same region sold 150 New Testaments to these same people.

Please let us know all details about the "Bible Lovers" organization in the Sunday schools, and give us your prayers for the Bulgarian and Albanian peoples, and especially that more workers be sent into this field.

Yours truly,  
MARY M. HASKELL.

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## Shanghai and the Valley of the Yang-tse-Kiang

By Rev. John Fox, D.D.

**S**HANGHAI is the best gateway into new China. It is the chief city of the province of Kiangsu—"the undoubted queen of the eighteen provinces," Dr. Martin calls it; and another recent authority declares that what is done in Kiangsu to-day sets the pace for all China to-morrow. It is traversed by the Grand Canal (650 miles long), a much more important instrument of civilization than the great wall, and by the mighty Yang-tse-Kiang, the Mississippi of China. Although Shanghai is better known to us at home than any other Chinese city, we found many things to surprise us. There is, first of all, here a Chinese city distinct from the foreign city. Its ancient walls and gates recall Shakespeare's phrase "a worm-eaten hold of ragged

stone," but it is hidden to the newcomer when he lands by the International Settlement, the Shanghai of the foreigner. In this settlement, according to the latest figures, are 11,500 British, Japanese, Portuguese, Americans, Frenchmen, and other non-Chinese inhabitants; and outside a few hundred French subjects in a settlement of their own. Within this foreign cordon no Chinaman has a legal right of residence, yet nearly half a million Chinese are there. This influx began when the Taiping rebellion, half a century ago, brought swarms of refugees. The latest authority estimates in all the Shanghais a million Chinese. It needs no argument to show how serious a Chinese uprising would be under these circumstances.



Ocean steamers transfer their passengers at Wusung, sixteen miles down the Wusung River, and coming in the North Lloyd steamer from Hongkong, we were carried thence by the company's tender up to the city, where we were instantly surrounded by a multitudinous sea of Chinamen, who seemed ready to swallow us up, repeating the impression, made on us everywhere, of the indescribable populousness of this amazing country. This impression never left me while I was in China—of "a great multitude that no man could number," though alas! far from being an elect host.

The "foreign" city is beautifully laid out, in the general style of an American or European town. There is a "Bund," or street, facing the river, with its brilliant water panorama of ships of all nations, a public garden, banks, clubs, hotels, churches, and mercantile palaces. The Sikh police are an interesting souvenir of India which the traveler finds in many places in the East. It has its daily morning and evening newspapers, especially the *North China Daily Herald*. One set of streets is named for Chinese cities—Nanking Road, Peking Road, etc.—and the cross streets for the provinces; so that the nomenclature is a good lesson in the geography of all China. Our hotel was on the Bund and the Nanking Road.

A "rickisha" ride up the latter is a thing long to be remembered. Jehu, driving furiously, was surely the father of such as run in the Nanking Road. At breakneck speed they dash madly on for miles, dodging in and out among the intricate masses of men and vehicles by a dozen hairbreadth escapes, only avoiding collisions by the magical skill with which everybody gets out of everybody else's way. The road at first leads through foreign buildings, then enters a Chinese section, where the shop fronts have a barbaric gorgeousness of red and gold and brilliant green, and the yellow dragon flag swings from many a bamboo pole, until at last, flying by the gay

race-course and into the famous "Bubbling Well Road," the wondering traveler is ushered into a land of quiet villas and sweet fields, dressed in living green and yellow rape flowers, and great open vistas of plain and sky where on a May-day a Maypole and some old English songs would seem much in place.

A glance is enough to show why such a city is the best base-line for foreign influence, and why the headquarters of mission work are here. There are more than 200 mission-



SIKH POLICE, SHANGHAI

aries living here, representing 32 mission societies. The Young Men's Christian Association, the Methodist Publishing House, the Presbyterian Mission Press, St. John's College of the (American) Protestant Episcopal Church, and other similar institutions are here. It is, therefore, quite natural that the two Bible Societies, the British and American, should have their chief offices here. Their headquarters, at the present, are side by side, diagonally across the street from the Anglican Cathedral, where, one Sunday, in company with Dr. Barton, of the American Board, we heard a fervent and admirable discourse by the venerable Bishop Moule on the Bible, with some incidental reference to the Bible Society and its work.

The British Society is to move soon to larger quarters next door to the Presbyterian Mission Press, some squares away, so that we shall lose our best neighbor. Here, at 14 Kiukiang Road, we found Dr. Hykes and Dr. Meyers and, at present, Mr. Gammon, ordinarily one of our superintendents, all



busily at work, their headquarters the center and rendezvous for many missionaries from all parts of China, especially as the forces gathered for the great conference. Our first business was to come to a better understanding of the plans, ways, and means by which the extensive distribution of the Scriptures in the empire is carried forward, and by which, prior to that, the books are produced which must be distributed. This is not a light undertaking, and the little staff at the Bible House has, each man, his place and duty, and

went from city to city and province to province. As a veteran missionary, and for the last fourteen years the responsible head of the work of the Society, he has a host of acquaintances and of warm personal friends. This was unmistakably evident wherever we went. The oversight of the field through all its vast length and breadth is, of course, one of the most necessary of his functions, yet the right discharge of these duties is not always easy, considering the equal necessity of a close and careful superintendence of the general administration of affairs at Shanghai. He is a veritable *episcopus* for the Bible and needs the gift of ubiquity.

Some account of the methods pursued in the office will be of value to the friends of the Society. Let me begin with a single item that might be accounted the least. Every business institution in Shanghai, and, I suppose, in China generally, has what is called a *compradore*, a name and office uniquely Oriental. His duties are that of a petty cashier. The banks in Shanghai will not cash checks for less than \$10. This necessitates a petty cash account, which is in the hands of Mr. Siao Lin Sung, an honored member of the Presbyterian Church, who has been for many years our *compradore*. He receives small sums in settlement of accounts or in payment for cash purchases, and disburses them on *compradore's* orders, taking vouchers on the same and rendering a monthly account. The importance of such an office being in good hands is obvious. I noticed in the newspapers the report of a suit in court against a *compradore* in one of the large banking establishments for misuse of funds, who had evidently been intrusted with the handling of very large sums and greater responsibilities; and this will suggest the fact that business methods learned in the West need a certain adaptation to Eastern custom wisely made by a competent hand.

In the general accounts in the office the usual method of double-entry bookkeeping was carefully pursued according to the forms in use at home. Dr. Meyers, the assistant, draws nearly all the checks and keeps the money accounts. The most difficult part of the office work was the book account, which is kept according to a very thorough and accurate system, so that at any time it is possible to account for all books published and circulated by the Societies. The report for the present year, for example, will show that the publications for 1906 consisted of 358,300 volumes in seven different dialects and with



SIAO LIN SUNG, COMPRADORE AMERICAN BIBLE SOCIETY, SHANGHAI

is systematically occupied with this great and responsible task.

Dr. Hykes is known and loved all over China as a veteran missionary, and has peculiar qualifications for the work he now is vigorously pushing. He had arranged his affairs so as to visit as many of the five superintendents (and we did visit three of them) as possible in connection with my own trip through China. We had, therefore, the great advantage of his company, his knowledge and his mastery of the language as we



two sets of terms for God; and, further, that the issues for the Agency, not to be confounded with the publications, amounted to 435,904 copies.

In the publication of these books the proofs must be read, which is in itself a serious undertaking, and many details carefully supervised, so that apart from the larger outlook over the empire, the handling of details at Shanghai must be thorough and broadly intelligent. The agent of such a society must also be, as our Agent has been, closely connected with the work of perfecting existing translations of the Scriptures.

The report for the present year will show that there were ninety-five native colporteurs employed under our six superintendents. Under missionary superintendents, but still under our pay and concerning whom we must have regular reports, there were fifty-five more—that is to say, the supervision of this little army of one hundred and fifty Bible distributors still further takes the energy of a strong man. It is not, therefore, possible, for Dr. Hykes to engage, like Mr. Carrington, in Siam, in personal colportage, though the will on his part is not lacking to do so. His eye and his hand must be upon every man under him, and he must maintain very close, sympathetic relations with the whole missionary body dependent upon the Bible Societies for the Scriptures needed for successful evangelization and church building.

In passing, let me make appreciative mention of one unusual privilege. Our excellent *compradore* opened for us the door into the unknown country of Chinese social life by giving us a Chinese feast. It was served in thirty or forty courses, which included sharks' fin soup, and edible birds' nests, and lily roots, and bamboo shoots, and I know not what further miracles of cookery, which were eaten with chopsticks chiefly and enlivened by a cunning conjurer's tricks. We had a special room in a large restaurant, but the diners in the main room crowded and peered curiously at the "foreign devils" as they ate.

Our route from Shanghai was northward to Peking *via* ocean steamer to Tientsin, thence across the country to Hankow by rail, thirty-six hours on a "once-a-week" train. From Hankow we returned to Shanghai by steamer down the famous Yang-tse-Kiang, the great natural highway of travel for central China. I shall speak in another letter of northern China, but now must confine myself to the Yang-tse valley.

This mighty river flows three thousand

miles from Tibet, the roof garden of Asia, drains a basin of six hundred thousand square miles, and touches, in its long flow to the sea (below Shanghai), nine Chinese provinces containing one hundred and eighty million souls, or more than twice as many as there are in the whole United States. As it pours its tawny flood toward the ocean, it meets the incoming tide three hundred miles from its mouth. Both ocean and river steamers come as far as Hankow, six hundred miles from the sea, but the Yang-tse is navigable for one thousand miles farther by steamers of lighter draft.

What a mission field is this Yang-tse valley, and what a field for Bible work!

Hankow is in the province of Hupeh, which has an area of about seventy thousand square miles, considerably larger than England and Wales, and a population of thirty-four million. It is one of a trio of cities related to each other geographically somewhat as are New York, Brooklyn, and Jersey City. The Han River, emptying into the Yang-tse at this point, separates Hankow and Han Yan; and across the vast breadth of the Yang-tse from both lies Wuchang, the population of the three cities reaching, perhaps, a million. Wuchang, the smallest, is politically the most important of the three, as it is the capital of the province and the seat of the government of the famous Viceroy Chang Chih Tung, around which, naturally, both Mandarins and would-be Mandarins are gathered. Mr. Arnold Foster, a competent authority, describes Hankow as the great center of gravity for the trade not only of the province, but also of the empire, the rendezvous for all central China, whose trade and manufacture indicate the commercial progress of the empire. In 1884, 469 steamers entered the port of Hankow, with a tonnage of half a million; twenty years later 1,417 steamers, with a tonnage of a million and a half. Iron works, mints, and factories of every kind are to be seen here.

We had time for but a glimpse of a "model" foreign settlement which extends for three-quarters of a mile along the river, then a brief visit to some of the missions in Hankow and Wuchang. It is a stronghold of the American Episcopal Church, and Bishop Roots hospitably received us, sitting beside me in the pew of his cathedral at the noon-day service, while one of the inferior clergymen conducted a simple service with earnestness and simplicity, afterward showing us some of the admirable work of his mission. In the afternoon we saw a notable group of buildings of the same Episcopal mission at Wuchang, and some of the Methodist mis-



sions also, and were overwhelmed at every turn by the magnificence of the opportunity before the Church of Christ. Who is sufficient for these things?

Then we went on by night to Kiukiang, where our superintendent, the Rev. T. C. Crouse, is stationed. With him we spent part of one day, long enough to take a hasty glimpse of the quaint old city, with its little foreign settlement adjacent to a characteristically Chinese city, and, best of all, we met our own colporteurs, who had gathered at his house.

Mr. Crouse is doing effective work, but in place of a single laborer there ought to be half a dozen like him in the valley of the Yang-tse.

The openings for the Gospel are sometimes extraordinary. Quite recently a heathen temple in a village which Mr. Crouse and some members of his family reached, has been turned over to Christian missionaries as a Christian church, the leading man of the village coming a long distance to talk with our agent about the new doctrine, begging for himself and his neighbors that the gospel might be preached to them. One can understand the meaning of the Acts of the Apostles when one travels even as hastily as we did from city to city and province to province in China. The Apostles, however, had no such splendid steamer service as we had.

We stopped on Sunday at Nanking, which, though smaller, is hardly less important than Hankow itself.

Nanking is an ancient Chinese city, twenty-two miles in circumference and seven in diameter. It was the metropolis in the fourth century and is still a seat of culture. Here we saw bodies of troops well enough

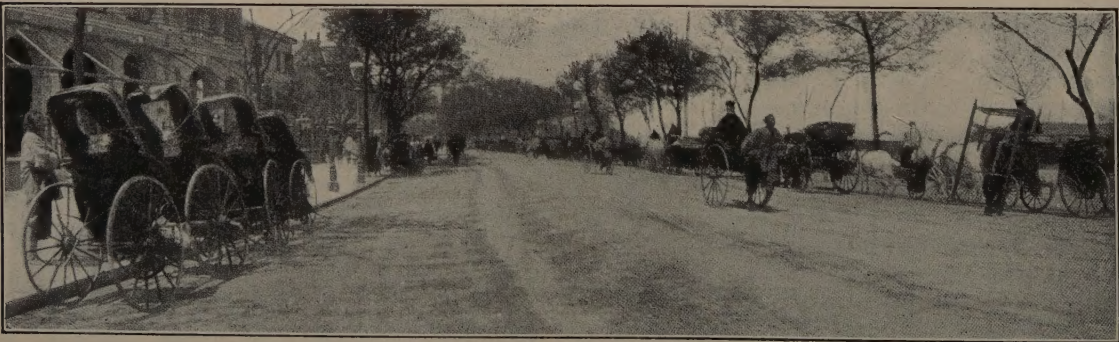
uniformed and drilled to be taken for Japanese. China is organizing her army, as can easily be seen, and we got our first glimpse of the new army here.

We drove across this strangely fascinating bit of antiquity clear to the other side and into the country, to find the Presbyterian, Methodist, and Christian missionaries well established and ready to listen to Dr. Hykes and to me at their services Sunday afternoon.

Early on Monday morning I spoke to the Theological School, ably conducted by the missionaries of the Presbyterian Churches (North and South); then in the Union School, jointly conducted by two denominations, Presbyterian and Christian, and we heard much from the missionaries of the proposed Nanking Christian University; then we were off again by another fine river steamer for Shanghai.

An amusing incident shows the rapid fermentation of the new ideas. As we sat in the salon one evening a Chinese official, well dressed and well bred, was busily engaged with what I took for a Chinese and English dictionary. He was a superintendent of the new public schools, and had attended a convention of the Young Men's Christian Association as the viceroy's representative. Producing with great enthusiasm a paper, he showed us, carefully written out in English and Chinese, what he called the "holy poems," *viz.*, "Hail Columbia" and "My Country, 'Tis of Thee!"

To his great delight we joined him in a laborious effort to render the music so familiar to us and so unfamiliar to him. Musically it was not high art, but it meant much, for different reasons, to the singers.



THE BUND, SHANGHAI



## One of Our Foreign Fields

A LETTER to the Chicago *Interior* of June 13th describes the struggle of a Congregational pastor to evangelize people of a mining town in Illinois. The direct and vital bearing of the colportage undertaken by the American Bible Society on evangelization is here vividly pictured:

Two years ago I took the pastorate of the Congregational Church in Spring Valley, Ill., a mining town of about 8,000 people, seventy-five per cent foreign. My first thought was that my relationship was with the remaining twenty-five per cent. To make truly Protestant and Christian those who are nominally Protestant is in itself an immense task. The Lithuanians have their own church and priest; the same is true of the Poles; and another large Roman Catholic Church looks after the Irish and other Roman Catholics.

But besides all these, there are also in Spring Valley between 3,000 and 4,000 Italians. Concerning them a serious misconception exists. The general impression is that they belong to the Roman Catholic Church, and that the evangelical denominations have no responsibility. The facts point in an altogether different direction.

About the first of May a young Italian, Mr. DeLuca, who formerly studied for the priesthood, was sent into this district by the Rev. J. F. Horton, Secretary of the Northwestern Agency of the American Bible Society, to sell and distribute Bibles in the Italian language. He has been very successful in this work. Following this, he urged the opening of free night schools in English in the Presbyterian Church in Ladd, where the Rev. C. S. West is minister—a school which now has twenty pupils; and the Congregational Church in Spring Valley, where forty-five pupils have been gathered. The Italians readily avail themselves of the privilege, and are earnest in their efforts to read and write English. They would gladly attend every night for two hours, but three nights only can be given by voluntary teachers. The pupils range in age from seventeen to forty.

One of the most interesting features growing out of the school is what Mr. DeLuca calls a conference, which is in reality a religious service, the Apostles' Creed, the Lord's Prayer, and John 3, 16, being repeated in concert. These conferences reveal the fact that the large majority have thrown off their allegiance to the Roman Catholic Church and are now as sheep without a shepherd. Some have passed over into socialism and anarchism, others into openly avowed atheism. Not ten men out of 1,200 attend the Roman Church or heed it at all. A few of the women go, but the children are not to be found in either parochial school or church.

These Italians are altogether unaware of any kindly feeling toward them on the part of the Protestant churches. In these conferences Mr. DeLuca has spoken upon such themes as "The Need of a Religion," "The Importance of Reading the Scriptures," "The Freedom of the Gospel," "Christ, the Head of the Church." It is a strange sight to see more men than women in gatherings of this kind—seventy-five men and only five women. At the close of each meeting voluntary expression of opinion is encouraged. Those attending admit the claims of the truth and some even go so far as to say, "Why can we not organize an Italian church upon these principles?" They have no hesitation about entering the Protestant church building, as do many others.

The question which is forced home upon anyone witnessing the events is, "What is to be done?" No English church can carry forward such a work. These people must be provided with an Italian to lead them into the liberty of the evangelical faith. As Congregationalists, we have not entered this field, but we should be more than glad to help the Presbyterians, who have been doing work in New York, Pittsburg, Detroit, and Chicago among the Italian people, if they would send a missionary into this district. Nearly all of the evangelical denominations have missionary work in papal lands, but here is a needy field and a clamorous appeal at our very doors.

...

## A Year in the West Indies—Puerto Rico

THE material composing this article is taken from the annual report of Mr. Gloeckner, of Puerto Rico. The story is, therefore, authentic as well as interesting.

My position as Secretary of the Army and Navy Young Men's Christian Association has kept me bound down to the capital, San Juan, and my part in the Bible distribution for this year has been at the depository.



On several occasions, by invitation of the missionaries, I was permitted to present the Bible Society's work through the medium of the stereopticon. I arranged a purely scriptural reading for a set of views illustrating the story of the life of Christ, and after a short introduction concerning the Society's work, we told the congregations that the illustrated story was taken directly from the Bibles published by the said Society, and that copies of the Word of God could be purchased from the missionaries, colporteurs, or direct from the depository. The illustrated story was interspersed with hymns suitable to the reading.

Last February I made such a trip, leaving San Juan by mail coach at six a. m., arriving at Rio Grande at eleven a. m. Here another coach was awaiting me to take me off into the interior. That evening the chapel was crowded to the doors, and at least two hundred people stood in the street craning their necks to look through windows and doors. A solemn hush fell over the people as the first picture came on the screen and the voice of the missionary was heard to repeat the royal invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Thus was the gospel preached and sung that night, and at the close of the lecture an invitation was given to those who wanted to follow that Leader. Several accepted the invitation. As the people left the chapel in hushed voices they talked of the Saviour and of scenes in his life. We left that night after the lecture and arrived home at two a. m., just twenty hours from the starting time.

During Passion Week I made a similar tour along the railroad, and visited five stations. Each trip proved profitable to the mission cause and to Bible distribution. My duties in San Juan prevent me from making several other tours, which I hope to make some day.

On several occasions it did my heart good to hear the people repeat Scripture. One evening, while waiting for the service hour and for the families to assemble, those present repeated precious verses, and often two or three were on their feet at one time. The surprising part is that only a very few of this body could read or write, and those who could read taught the others out of God's Word the Words of Life.

Our colporteurs have found it difficult to sell Scriptures since many home societies are sending Scriptures to missionaries, and they in turn present Bibles and Testaments to the

people. This accounts for the apparent falling off of distribution. In spite of all, 963 Bibles, 1,609 Testaments, and 2,888 portions were distributed. Seven men were employed by the Society. Only one worked the entire year. The total number of miles traveled was 3,011, and they visited 241 towns and the country adjoining each.

Early in the year the work on the north end of the island was hindered by the preaching of a fanatic who called himself "Hombre Dios" (God Man). The poor, ignorant, and superstitious people listened to his preaching and became as fanatical as their leader. He went from town to town and stirred up the people against the churches, and for a time it was hard to get people to understand that the man was an impostor. But, like false ones of old, his day was short, and once more the people are settling down to the pure gospel. Spiritualism is another stumbling-block that the colporteur encounters. In among the hills, in shack houses, he finds groups who upset a section for a time. We feel, however, that the worst enemy we have here is indifference. The colporteurs report that as they go from house to house they meet with it more than anything else. Those who have means and understanding seem to be totally indifferent to the Gospel or his teachings. This has discouraged more than one man in the field work.

This past year was the year for the municipal elections, and the colporteur everywhere was met with party issues, and no one wanted to stop to listen or talk about anything but politics. Only those who have spent years in a Latin country can fully appreciate what an election is in one of these island countries.

This has been a year of storm and rain. Roads and trails often became rivers, and small streams became unfordable, and food in the country districts became scarce. This was followed by an epidemic of fever. One of our best colporteurs was in bed for nearly a month, and is only now recovering his strength. Another was compelled to give up the field work on account of his own poor health and that of his family.

The new year opens bright, and the island is prospering. There is a demand for native workmen and wages are fair. The schools are reaching numbers, and children are reading to their parents, in some cases out of his Word. The different mission stations show marked progress, and God's Word is triumphing. For the people that sat in darkness have seen the great light.



## A New Type of Globe-trotter

OUR readers will be interested, we are sure, to read the following article, reprinted, by permission, from the *Congregationalist and Christian World*. The writer, Mr. Clarence Smedley Thompson, is the managing editor of the New Haven *Register*, an experienced newspaper man who visited Puerto Rico as a correspondent immediately after the Spanish war. It is always interesting to have a fresh point of view. The colporteur and his self-denying toil are too rarely even noticed, and Mr. Thompson's appreciation will commend itself to the supporters of the Society.

I chanced to fall in with this globe-trotter of mine on the steamer *Arcadia*, sailing from New York to San Juan. It was in October, 1898, immediately after the island had hoisted the Stars and Stripes, and at a time when an ill-assorted crew of Americans flocked southward. Our own small passenger list included such a diversity as Yankee salesmen, architects, engineers, physicians, tourists, speculators, and professional gamblers.

Almost all of them had the fever of gold in their eyes, and a select few spent day and night on shipboard cutting and dealing cards, and chinking silver in the tobacco-blue smoking-room. Not so, however, with my globe-trotter. He clung to the shade of an upper-deck awning and the softest of southern winds. He enjoyed the beautiful picture of an endless blue ocean. At night he consoled himself with the stars, which as we drew southward sparkled with all the color and splendor of tropic delight. Much of the time he studied a Spanish volume, perfecting himself in that tongue, for the success of his mission depended largely upon his ability to speak the vernacular.

The book he read was a cheap edition of the Bible.

None of his fellow passengers except me came to know just how much this book had been to him. Some of his shipmates jokingly knew him as the "old man who wouldn't eat pork." To be sure, he eschewed pork,



ROAD TO PONCE

for Mosaic law branded the cloven hoof unclean. He told them so, and they smiled. But here he stopped, and they never heard the other half—the story of his forfeiture of rank as the son of a Swiss statesman, his consequent loss of home and family estrangement, all because of belief in his creed.

Yet he suffered no word of protest, though the book had guided him, like Christian, over stony hills and through dark valleys. He had chosen to become an apostle, and followed his path with much the same zest as Bunyan's imaginary traveler. His preaching took the form of distributing Bibles for a nominal sum, and true to the letter of the law, he had gone into all the world—Europe, Africa, Australia, and America. "And now," he told me one evening, "I've come to feel that I'm really a wanderer on the face of the globe. I've never been contented to settle down, but I want to some day. I may do so in Puerto Rico. You see, I'm getting old, and I can't work as I did once." Neverthe-



less, he was sailing into tropical seas with his usual stock of Bibles and Testaments, English-Spanish editions for our newly acquired islanders.

In figure he betokened the Pilgrim. He had a well-knit frame for a man of medium height, with muscles bunched on sturdy legs and equally strong arms. The sun and wind had browned a full face and large hands. His suit was of serviceable material, of a color that would take on dust unobserved, and it wrinkled to his form. His shoes, too, were heavy soled. So all in all his missionary spirit had no outward sign; put a sack on his shoulder, and in rural New England he would pass for an ordinary Swiss trinket peddler. Still he had a soft-toned, appealing voice, and his manner, too, denoted the patient, hopeful apostle, even in the land of disturbing unbelievers.

From such a land he had just come, at all events, a land of conflicting creeds—Chili, South America. At Osorno he had been selling Bibles only a few days when a Jesuit priest openly called upon the populace to stone him, and he was forced to flee. At Puerto Montt a priest sought to get rid of him by buying out his stock of Bibles and tearing them up. This stratagem unsuccessful, the priest dogged him from house to house, warning people not to touch the infamous book.

"At first," explained the globe-trotter, in relating the story, "I told him he was welcome to keep me company, for it was rather lonely work at best. But when, on the third day, I showed no sign of retiring, he grew very much vexed. Moreover, when I pointed out that he was acting as an excellent advertisement for my books, he threatened to have me put in jail. The chief of police, whom I went to see of my own accord, refused to arrest me, but suggested that I go interview the mayor. The priest followed me to the mayor, who, after hearing the charge against me, inquired if it was an immoral book I was selling. I told him no, and offered him a copy. But he wouldn't take one. He decided then I might go unmolested, and so I did."

Happy old man! How he enjoyed living over the stormy days of his work afield, of which these Chili incidents were but a sample. He had a whole storehouse of fresh tales, quite as entertaining as any from the lips of white-haired missionaries, and accordingly we passed evening after evening on the upper deck, outside the hot, lamp-lighted smoking-room.

On landing at San Juan, almost before the tramp of departing Spanish troops had died away, my globe-trotter buried himself in a poorer quarter of the town, living the life the

poor lived. He was to make a house-to-house canvass. For awhile then I lost him to view; and, since these were unsettled days for the resident population, as well as for newcomers, I wondered from time to time how his Bibles were selling.

One evening near the end of the first fortnight he reappeared with sad reports. The first few days he had sold only one Bible and but a few tracts. At two houses, when he sought to make sales, the people had exclaimed, "Ah, but we are Americans already!" The majority pleaded poverty. Thus it was he had decided to offer his books at greatly reduced prices.

After another fortnight with this lower price-list, he returned more disheartened, if anything, than before. He had at last sold out his first stock, 120 Bibles, 50 Testaments, and religious tracts, but at a cost of some experience. Here is an extract of a report he wrote out for me, suggesting it might be of use to religious workers who thought of coming to Puerto Rico:

"In San Juan the Holy Scriptures have to be placed in the hands of the people at a great sacrifice of money, time, and labor. Sufficient cash to pay his own way, Bibles to sell at about one-fifth their cost, and plenty of patience—these are indispensable requisites of the evangelical worker in these regions. To this outfit might be added a pair of stout shoes, ones that will stand shaking off the dust many times and in many places."

"Don't forget to put in about the shoe leather," he added. "I guess they'll need more patience, too, than I've got."

With this word he said good-by, and it was several weeks later before I happened to stumble upon him again, this time at Ponce, on the south coast. He was in quite a different mood now; dust-laden, as usual, but light-hearted, even to smiling—in truth, as cheerful as any man whose cup of happiness is running over. He was lodging at Calle de Estralla, on the outskirts of the better class. His dwelling was a one-story wooden shack, embellished with a porch and daubs of sky-blue paint. The furniture of his room consisted of a cot, a chair, and an improvised desk. Here he was living on banana, sweet potato and bread, and in part payment for his board he was teaching two little boys in the family English. He was also helping them make paper kites, which they sold in the public market for a penny apiece.

"Ah," said he, "this is very different from San Juan. I have found a warm welcome here. It is all that anyone could desire."

He had evidently found it a pleasant valley—just the kind he had been in search of



these last few years. It invited him to rest in his world-wide journey; for, indeed, he was getting old. "It's very good here," he added, "and I like it. But"—and he paused, in sober thought. In that moment he stood overlooking new fields to be explored, and he wavered. The old feeling of unrest burned

in him undiminished. "I don't suppose it just the thing to settle down now," he faltered, in a weak attempt to smile—"not for a man as young as I am. I thought I could, perhaps. But no, not yet. By the way, do you happen to know anything about the Philippines, and steamer routes there?"

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## Among Auxiliary Bible Societies

**T**HE Rev. Dr. George William Carter, General Secretary of the New York Bible Society, has been issuing some well-worded and pertinent leaflets setting forth "Facts about New York" and "Facts about the Bible." Where could there be a better coigne of vantage for Bible work in the United States than here in New York under the shadow of the Bible House? Dr. Carter reminds us that every year 40,000 immigrants settle in New York City, last year 924,748 landing at Ellis Island, among whom 43,741 volumes were distributed by the two agents employed by the New York Bible Society. In addition to this, the New York Bible Society distributed through fifty-seven missionaries and Christian workers in Manhattan and the Bronx 30,000 volumes of Scriptures in thirty languages. This distribution included several thousand copies which were placed in hospitals and prisons. There are now in the city 1,524,000 foreign born people, and 1,687,000 native born but of foreign parentage—more Italians than in Rome, more Germans than in Hamburg, three times as many Irish as in Dublin, and ten times as many Jews as in Palestine. The society distributed 93,000 volumes of Scriptures in thirty-four languages last year.

We can only make some selections from a wide variety of pertinent facts. Perhaps none is more striking than the fact that Manhattan Island was bought from the Indians in 1626 for goods worth \$24, while the assessed value of real estate in Manhattan last year was \$4,105,352,280; and it is not too much to say that Manhattan owes its increased property valuation to the Bible and what the Bible stands for.

There have been some large contributions from individual residents of New York in past years and some recent ones also, but even counting the church contributions, we are still within bounds in saying that the gifts of New York City to the circulation of the Bible are poor indeed compared with what New York has gained from the Bible. It may be well to add that the American Bible Society, by special agreement with the New

York Bible Society as one of its auxiliaries, receives all contributions, and pays to the New York Bible Society a sum agreed on for its work.

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THE Sangamon County Bible Society, of Springfield, Ill., celebrated its eighty-third anniversary on July 7th in the First United Brethren Church, of Springfield, Ill. Mr. Edwin A. Wilson presided and appropriate exercises were held, which included an address by President Wilson and a sermon in the evening by the pastor of the church. Special emphasis was laid on the organization of the "Bible Lovers" League in the various Sunday schools of the country, the society having adopted for a motto, "Every Sunday school in Sangamon County a member of the 'Bible Lovers' League." We congratulate the Sangamon County Bible Society on so admirable an idea, and value the aid they bring us.

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WE announce with profound regret the death of the Rev. Lester Hall Elliott, for the last twenty-three years Secretary of the Vermont Bible Society, at Waterbury, Vt. Mr. Elliott's death occurred July 20th, after a somewhat protracted illness, which he bore with uncomplaining patience.

He was born August 1, 1835, in Croydon, N. H. His college course was in the University of Vermont, graduating in 1861, and his theological studies were pursued in the Union Seminary, New York, where he completed his course in 1864. His ministerial life was chiefly in Vermont, until he accepted the office which for more than a score of years he may be truly said to have adorned. In 1871 he was a delegate to the National Congregational Council, and in 1892 he represented Waterbury in the State Legislature. The community, which knew him well, recognized in him the lineaments of the man of God, thoroughly consecrated to all good works, quiet, unobtrusive, peace-loving, but strong and energetic in whatever he undertook to do as man or minister.

In his administration of the affairs of the



Bible Society he was most widely known as the author of "Children's Day" collection of thank-offerings, and during his whole term circular letters were sent out by him asking the children to earn their pennies and bring as many as their several birthdays. In response to this appeal, \$15,413.37 has been received for the Bible cause.

We beg to assure the Bible Society of Vermont of our sincere sympathy. Their loss is ours also. May God raise up another like-minded with him to forward the great interest which for so many years he faithfully carried on his heart.

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### Rev. Andrew M. Milne

**J**UST as we go to press we have received a cable dispatch, dated Buenos Ayres, August 22d, announcing the death of the Rev. Andrew M. Milne, Agent of the American Bible Society for the La Plata Agency. The cause of death was cancer. We need not inform members of the Bible Society that Mr. Milne's forty-three years of service hold an important place in the history of the Society, as well as in that of the development of South America. We shall hope to bring together in a future issue of the RECORD some details of the work done by this devoted servant of Christ.

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## BIBLE SOCIETY RECORD

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New York, September, 1907

### AMERICAN BIBLE SOCIETY

**T**HE stated meeting of the Board of Managers was held in the Bible House on Thursday, August 1st, at half-past three o'clock. Theophilus A. Brouwer, Vice-President of the Society, was in the chair, and opened the meeting by reading the Scriptures. Prayer was offered by Dr. Fox.

The following items of business, among others, were transacted:

On the recommendation of the Committee on Agencies it was resolved to appoint an assistant to the Rev. John Carrington, the Society's Agent in Siam, at a salary not to exceed \$1,200; and the Secretaries were authorized to begin immediately to find a suitable person.

The Society's Agent in China, the Rev. Dr. Hykes, was given authority to publish a Chinese Scriptures, using the "compromise terms"—"Shangti" and "Shengling"—for

God and the Holy Spirit, provided that the British and Foreign Bible Society and the National Bible Society of Scotland adopt the same, so that they may preserve uniformity in such use.

A communication was presented from the Executive Committee of the Northwestern Agency of the Society relating to the methods of furnishing Scriptures in foreign languages for the immigrants to this country, as shown in the report recently made by the Committee on Publication of the American Bible Society, and expressing their warm approval of the same.

Prof. W. H. Allison, of Franklin College, was given permission to examine the archives of the Society, in order to ascertain what data can be collected useful as historical materials for the "Religious History of America."

Twenty-one grants of books were made in the domestic field, including Scriptures to needy churches, Sunday schools, the blind, and others in various parts of the country.

The Secretaries report assignments to Foreign Agencies, under previous appropriations, as follows:

To the Central America Agency, 1,566 volumes, value \$678.53; to the Japan Agency, 300 volumes, value \$38.39; to the La Plata Agency, 9,621 volumes, value \$1,754.55; to the Mexico Agency, 858 volumes, value \$285.49. Total, 12,345 volumes, value \$2,756.96.

The issues from the Bible House during the month of July were 83,579 volumes.

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### HOW TO SEND MONEY BY MAIL

*Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.*

**THE SAFE WAY IS ONE OF THESE FOUR:**

1. *Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for eight cents.*

2. *Send the money by Bank check or draft.*

3. *Send it by an Express Company's money order.*

4. *Send it by a Post-office money order.*

*Whichever way is chosen, address the letter and make the check, draft, or order payable to William Foulke, Treasurer, Bible House, Astor Place, New York.*

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### FORM OF A BEQUEST TO THE SOCIETY

*I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.*



# Deceased Directors

Mrs. Howard Crosby, New York.  
Rev. Wm. Ashmead Schaeffer, D.D., Philadelphia, Pa.

# Deceased Members

Hon. Cortlandt Parker, LL.D., Vice-President, Newark, N. J.  
Rev. Lester H. Elliott, Waterbury, Vt.  
Rev. Loren Eastwood, Brooklyn, N. Y.  
Rev. William T. Doubleday, D.D., Binghamton, N. Y.

# Summary of Annual Reports Received in

July, 1907, from 2 Auxiliaries

Receipts from sales in twelve months.....	\$60 33
Receipts from collections and donations.....	22 49
Paid American Bible Society on book account.....	48 88
Paid American Bible Society on donation account.....	30 00
Expended on their own fields.....	18 53
Value of books donated.....	6 90
Value of stock on hand at date.....	92 32

# RECEIPTS IN JULY, 1907

## LEGACIES

Allis, Mrs. Cornelia A., late of Berkshire Co., Mass.....	\$1,150 80
Buck, Daniel D., late of Geneva, N. Y.....	150 00
Cornell, Mariette, late of New Baltimore, N. Y.....	100 00
Eastburn, Bishop Manton, late of Boston, Mass.....	3,000 00
Jones, Ellen P., late of Pitts- burg, Pa.....	12 50
Lee, William F., late of New York.....	1,000 00
Vanderburgh, Charles E., late of Minneapolis, Minn.....	500 00
Weller, Elmina, late of Craw- ford, N. Y.....	200 00
	\$6,113 30

## LEGACIES AND GIFTS AS TRUSTS

Rowe, C. T., Legacy.....	\$21 04
Warren, Mary A., Gift.....	1,000 00
White, Rebecca, Legacy.....	6,615 00
	\$7,636 04

## GIFTS FROM INDIVIDUALS AND OTHER SOURCES

A Friend, Baltimore, Md.....	\$12 56
A Friend, Harmony Presbytery, S. C.....	5 00
A Friend, Hiawatha, Kan.....	20 00
A Friend in Mexico.....	5 00
A Friend of the Society, Akron, Ohio.....	2 00
A Friend, Williamsburg, Va.....	6 00
Anderson, T. S., Owensboro, Ky.....	150 00
Anonymous.....	1 00
Anonymous.....	1 00
Anonymous.....	48 93
Anonymous, Ensley, Ala. (for foreign fields).....	2 00
A Presbyterian, Murrayville, Ill.....	75
A Steward of the Lord, Louis- ville, Ky.....	10 00
Baldwin, William R., Delavan, Ill.....	100 00
Ballard, Mrs. C. W., Sarasota, Fla.....	10 00
Bell, Eliza A., Brasher Falls, N. Y.....	5 00
Benson, H. A., Bay City, Mich.....	1 00
Brantly, Erskine, Antlers, I. T.....	1 36
Briggs, Mrs. William T., East Douglas, Mass.....	2 00
Bronaugh, Miss F. M., Man- chester, Va.....	2 00
Brown, Mrs. John W., Buffalo, N. Y.....	2 00
Case, Herbert E. B., Guam.....	7 57
Certain Readers of the <i>Christian Herald</i> .....	8 00
Collections through Central America Agency.....	98 80
Cratty, Mary B., Bellaire, O.....	2 00
Curtiss, W. S., Utica, N. Y.....	1 00
DeGross, W. L., Philadelphia, Pa.....	5 00
DeHaven, Mrs. Hugh, West- town, Pa.....	25 00
Dey, Mrs. J. A., Paterson, N. J.....	2 00
Edmonds, Theo. B., St. Cath- rine, Ontario, Can.....	2 00
Elles, Ed. S., Carterville, Ill.....	5 00
Fisher, H., Cincinnati, O.....	10 00
Fitt, A. P., Chicago, Ill.....	5 00

Foss, Mrs. H. C., Darien, Conn.....	\$1 55
Galpin, Ruth, Berlin, Conn.....	5 00
Gardner, F. W., Savannah, Ga.....	5 00
Gammer, Rev. James, Win- chester, Va.....	10 00
H. L. S., Brooklyn, N. Y.....	75 00
Harris, George, Bay City, Mich.....	1 00
Hillyer, Mrs. A. C., Waupun, Wis.....	50
Houston, Mrs. A. S., Battle Creek, Mich.....	1 00
Howard, A., Deland, Fla.....	10 00
I. C. M., Trenton, N. J.....	30 00
Jaeger, Gustavus, Elmore, O.....	3 00
Jagnow, Rev. A. A., Clifton Springs, N. Y.....	30 00
Jennings, Marie W., Brooklyn, N. Y.....	100 00
Johnson, W. E., Freeport, Ill.....	5 00
Johnston, J. S., San Antonio, Tex.....	5 00
Leavitt, Mrs. Mary H., Gorham, Me.....	2 00
Leonard, Emma, Rochester, Mass.....	18
Levy, Esther, Cornwall Land- ing, N. Y.....	20
Linebaugh, John, Grove City, Ohio.....	90 91
Luqueer, Lea McL., Bar Har- bor, Me.....	2 00
Markham, Frances M., Pitts- burg, Kan.....	3 00
Martin, John L., Vinton, Ia.....	5 00
McEwan, Mrs. Anna, Bay City, Mich.....	2 00
McMillan, Hugh A., Marissa, Ill.....	10 00
Nott, Elizabeth D., Albany, N. Y.....	5 00
Oak Park Ladies' Society, Ill.....	10 00
Pearson, William F., Franklin, N. H.....	5 00
Potts, Mrs. Rebecca H., Los Angeles, Cal.....	200 00
Pratt, Mr. and Mrs. J. C., Plain- ville, Conn.....	10 00
Proudfit, Mrs. Alexander, Pitts- field, Mass. (for China).....	5 50
Reed, Sarah, Morristown, N. J.....	3 00
Robinson, Kate, Clifton Springs, N. Y.....	1 00
Rose Memorial, Hartford, Conn.....	11 00
Sharpe, M. C., Wheeling, W. Va.....	1 00
Snowden, A., Osborn, Mo.....	2 00
Spencer, Mrs. C. P., Cambridge, Mass.....	1 00
Sundry Individuals, Bay City, Mich.....	2 10
Throop, H. Jennie, Newark, N. J.....	2 00
Tompkins, Rev. W. A., Em- merton, Va.....	2 00
Trueblood, Stanford, Mount Pleasant, Ia.....	10 00
Turner, Rev. L. A., Oklahoma, Okla.....	3 00
Tuthill, F. H., Chicago, Ill.....	25 00
Van Arnam, George H., Fort Wayne, Ind.....	30 00
Vance, M. Grace, Cleveland, O.....	1 00
Walp, Robert, Allentown, Pa.....	7 60
Ward, Samuel, Emporia, Kan.....	1 00
Williams, John L., Richmond, Va.....	20 00
Williams, L. C., Richmond, Va.....	1 00
Wilson, Edwin A., Springfield, Ill.....	100 00
Zimmerman, A., Bay City, Mich.....	1 00
Zumwalt, Mrs. Virginia P. S., Los Angeles, Cal.....	200 00

\*\$1,611 37

\*\$5.14 more than Cash Statement calls  
for, occasioned by placing item in wrong  
column.

# CHURCH COLLECTIONS

ALABAMA	
Mobile, Government St. Pres. Ch.....	\$50 00
ARKANSAS	
Columbus, Pres. Ch.....	4 85
Jakajones, Pres. Ch.....	2 05
Ravenden Springs, B. L. S.....	50
Washington, Pres. Ch.....	3 65
CALIFORNIA	
Anaheim, Meth. Ep. Ch.....	1 00
Tustin, Pres. Ch.....	3 61
GEORGIA	
Atlanta, North Ave. Pres. Ch.....	10 35
Darien, First Pres. Ch.....	3 00
Grantville and Lutherville, Meth. Ep. Chs.....	12 00
Hopeville and East Point, Meth. Ep. Ch.....	5 00
Marietta, Pres. Ch.....	9 05
South Georgia Conf., Meth. Ep. Ch. South.....	54 00
Villa Rica, Pres. Ch.....	2 00
ILLINOIS	
Chicago, Warren Ave. Cong. Ch.....	17 58
Fidelity, Bapt. Ch.....	5 50
" Meth. Ep. Ch.....	5 00
Hume, Meth. Ep. Ch.....	5 00
Marengo, Meth. Ep. Ch.....	15 00
Melvin, Meth. Ep. Ch.....	1 00
Milledgeville, Meth. Ep. Ch.....	7 50
Mount Vernon, First Meth. Ep. Ch.....	25 00
Odin, Meth. Ep. Ch.....	3 00
IOWA	
Arcadia, Ger. Pres. Ch.....	4 00
Pella, First Ref'd Ch.....	31 97
Third Ref'd Ch.....	10 00
Preston, Meth. Ep. Ch.....	1 00
KANSAS	
Melvern, Meth. Ep. Ch.....	2 00
Winchester, Sunday School of Ref'd Pres. Ch.....	60 00
KENTUCKY	
Dayton, Meth. Ep. Ch.....	4 00
New Hope, A. R. Pres. Ch.....	2 00
LOUISIANA	
New Orleans, Lafayette Ave. Meth. Ep. Ch. South.....	12 00
New Orleans, Prytania St. Pres. Ch.....	25 00
MASSACHUSETTS	
Newburyport, Bible School, Prospect St. Cong. Ch.....	3 84
Newton, Eliot Ch.....	30 00
MICHIGAN	
Bay City, Madison Ave. Meth. Ep. Ch.....	3 08
" Salem Evang. Ch.....	2 72
Grand Haven, First Ref'd Ch.....	16 12
Leslie, Meth. Ep. Ch.....	2 00
Potterville, Meth. Ep. Ch.....	8 00
MINNESOTA	
Morristown, Cong. Ch.....	1 00
St. Paul, Knox Pres. Ch.....	1 00
" Swed. Evang. Luth. Gustavus Adolphus Ch.....	6 34



MISSOURI	
Fairfax, Meth. Ep. Ch. South...	\$5 00
Keytesville, Meth. Ep. Ch. South	3 26
Lees Summit, Pres. Ch.	7 50
Lexington, Pres. Ch.	7 00
Lincoln, Calvary Pres. Ch.	2 00
Odessa, Pres. Ch.	9 35
Webster Groves, Pres. Ch.	37 55

MONTANA	
Fort Benton, Meth. Ep. Ch.	2 00
Phillipsburg, St. Paul Meth. Ep. Ch.	2 00

NEBRASKA	
Arberville, Meth. Ep. Ch.	2 00
Waco and Seward, Congregation at	8 00

NEW HAMPSHIRE	
Hanover, Ch. of Christ, Dartmouth College	25 00

NEW JERSEY	
Bloomfield, First Pres. Ch.	35 00
Dayton, Pres. Ch.	10 00
Kingston, Pres. Ch.	7 00

NEW MEXICO	
Socorro, Pres. Ch.	6 00

NEW YORK	
Brighton, Pres. Ch.	12 38
Buffalo, Jerusalem's Ref'd Ch. S. S.	5 00
Geneva, First Pres. Ch.	13 48
Little Britain, Young People's Society Christian Endeavor	1 25
New Scotland, Pres. Ch.	2 50
New York, Fourth Av. Pres. Ch.	24 65
Madison Ave. Pres. Ch.	38 96
" Rutgers Pres. Ch.	25 80
" St. George's P. E. Ch.	12 37
" United Pres. Ch.	10 00
" University Pres. Ch.	66 79
Palisades, Pres. Ch.	1 50

NORTH CAROLINA	
Asheville, Haywood St. Meth. Ep. Ch.	7 46
Clemmons, Congregations at	11 00
Henrietta and Caroleen, Meth. Ep. Ch. South.	5 00
Jupiter, Pres. Ch.	2 00
Mecklenburg Presbytery	4 25
Orange Presbytery	17 35
West North Carolina Conf., Meth. Ep. Ch. South.	2 00

OHIO	
Caledonia, Meth. Ep. Ch.	3 00
Carthage, Meth. Ep. Ch.	3 00
Northwood, United Pres. Ch.	6 63
Uhrichsville, Pres. Ch.	12 00

PENNSYLVANIA	
Ashland, Zion's Luth. Ch.	6 00
Beechwoods, Pres. Ch.	11 58
Congruity, Pres. Ch.	5 00
Danville, Grove Pres. Ch. S. S.	5 00
Ellwood, Pres. Ch.	4 00
Milford, Pres. Ch.	4 00
Milroy, Pres. Ch.	15 00
Montgomery, Pres. Ch.	2 00
Philadelphia, Chambers and Wy-lie Mem'l Pres. Ch.	75 69
Philadelphia, Chambers and Wy-lie Mem'l Pres. Ch. S. S.	10 36
Philadelphia, Harper Mem'l Pres. Ch.	7 82
Slaterville, Pres. Ch.	7 00
Sunbury, First Pres. Ch.	7 00
Susquehanna, First Pres. Ch.	6 00
Washington, Third Pres. Ch.	7 00

SOUTH CAROLINA	
Aimwell, Pres. Ch.	2 49
Bethel Presbytery	7 00
Oswego, Hebron Ch.	1 70
South Carolina Conf., Meth. Ep. Ch. South.	13 40
Wedgetfield, Church at	4 00
Woodruff, Sunday School Class of Old Antioch Pres. Ch. Union Mission	24

SOUTH DAKOTA	
Black Hills Mission	\$6 00
Huron, First Pres. Ch.	12 00
Turner Co., First Ger. Pres. Ch.	6 45

TENNESSEE	
Holston Conf., Meth. Ep. Ch. South	20 00
Tusculum, Mount Bethel Cong'n	1 70

TEXAS	
Houston, First Pres. Ch.	20 00
Ladonia, U. S. Pres. Ch. South.	8 50

VIRGINIA	
Broadway, Church at	2 17
Clifton Forge, Pres. Ch.	7 25
Manchester, Asbury Meth. Ep. Ch. South.	9 10
Milboro, Pres. Ch.	1 87
Norfolk, Park Ave. Pres. Ch.	2 00
Park Pl. Pres. Ch.	1 00
Richmond Circuit, Meth. Ep. Ch. South.	4 12
Salem, Meth. Ep. Ch. South	11 00

WASHINGTON	
Buckley, Meth. Ep. Ch.	2 00
Okanagan, Pres. Ch.	13 00

WISCONSIN	
Bristol, Meth. Ep. Ch.	3 00

Tate Spring Circuit, Meth. Ep. Ch. South	2 00
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DENMARK	
Denmark Mission, Meth. Ep. Ch.	1 08

PUERTO RICO	
Mayaguez, First Pres. Ch.	10 00

SOUTH AMERICA	
Andes Mission, Meth. Ep. Ch.	26 00
	*\$1,301 26

AUXILIARY SOCIETIES		
	Credited as Donation	Credited on Account
Aurora, Ill.		\$14 72
Bon Homme Co., S.D.	\$5 00	
Brooklyn, N. Y.		100 40
Charleston, S. C.		155 48
Cincinnati Young Men's O.	306 00	103 44
Clifton Springs and Manchester, N. Y.		28 31
Coffee Co., Tenn.		21 50
Columbus and Franklin Co., O.		15 12
DeKalb Co., Ill.		81 63
Delaware Co., N. Y.		11 34
Denver, Colo.		18 68
Douglas Co., Neb.		36 00
El Paso Co., Colo.		35 15
Emmet Co., Mich.		15 00
Fillmore Co., Minn.		4 10
Geneva, N. Y.		11 32
Hamilton Co., Tenn.		37 43
Hancock Co., Ia.	20 00	
Henry Co., Ill.		11 88
Hocking Co., O.	5 55	
Hunterdon Co., N. J.		6 23
Knoxville, Tenn.		16 33
Ladonia, Tex.		61 35
Lee Co., Ia.	5 00	
Livingston Co., N. Y.		2 50
Maryland		182 75
Massachusetts		479 59
Medina Co., Tex.	10 00	25 00
Mercer Co., N. J.		1 10
Middlesex Co., N. J.		15 75
Monroe Co., N. Y.		10 33
New York		1,392 38
New York Female		79 15
Northfield, Minn.		15 26
Ogle Co., Ill.		175 00
Oneida Co., N. Y.		180 67
Pennsylvania		1,060 94

\*\$7.57 less than Cash Statement calls for, owing to entry in wrong column.

	Credited as Donation	Credited on Account
Seneca Co., O.	\$10 00	
Sharon and Linn Grove, Ia.		\$14 85
Stark Co., West O.		1 11
Steubenville Female, O.	70 00	
St. Louis, Mo.		161 55
Sussex Co., N. J.	500 00	
Tioga Co., N. Y.		2 00
Tirzah, N. C.	150 00	27 00
Vermont		171 72
Warren Co., Mo.		9 99
Warren Co., N. J.		3 39
Waupun and Vic., Wis.		15 23
Wayne Co., Mich.		3 24
Westchester Co., N. Y.		204 32
Winnebago Co., Ill.		3 68
York Co., S. C.		14 42
	\$1,075 55	\$5,038 33

RETURNS FROM BOOKS DONATED		
Bickford, Rev. W. F., Muskogee, I. T.		\$10 40
Bond, Rev. H. P., El Paso, Tex.		10 00
Case, Herbert E. B., Guam		2 43
Christian and Missionary Alliance, Boone, Ia.		8 05
Dakota Mission, Santee, Neb.		30 00
Eyerick, Katherine, Wellsville, Ohio		5 00
Jackson, Rev. W. H., Galveston, Tex.		2 50
Laster, Rev. J. C., Tempting, N. C.		1 65
Presbyterian Board of Publication, Philadelphia, Pa.		4 75
Puffer, Rev. W. M., Kalamazoo, Mich.		5 78
Sewall, A. C., Troy, N. Y.		5 87
		*\$86 43

DOMESTIC AGENCIES		
Agency among Colored People of the South		\$369 18
Bible Society of Virginia		132 91
Northwestern Agency		308 65
		\$810 74

FOREIGN AGENCIES		
Brazil Agency		\$1,211 00
Central America Agency		1,014 59
West Indian Agency		809 09
		\$3,034 68

MISCELLANEOUS		
Retail Sales		\$1,114 58
Trade Sales		913 99
Sales of Waste Material		184 70
Income from Trust Funds		3,745 74
Income from Available Funds		62 30
Income Subject to Life Interest		1,092 79
Depository Northwestern Agency		402 22
Depository Bible Society of Virginia		79 86
J. Burr Legacy Income		4 34
Fitch Shepard Bible Fund		619 71
Trust Funds for Reinvestment		5,668 75
Rentals		3,130 98
Record		90
Sundries		307 74
		\$17,328 60

Total Receipts \$44,041 44

TRANSFERS FROM BOOK ACCOUNT TO DONATION ACCOUNT		
Ogle Co., Ill.		\$419 57
Spartanburg Co., S. C.		18 55
		\$438 12

\*\$2.43 more than Cash Statement calls for, owing to entry in wrong column.



# CASH STATEMENT FOR JULY, 1907

## RECEIPTS

From Legacies .....	\$6,113 30
.. Individuals .....	1,611 37
.. Churches .....	1,308 83
.. Auxiliaries, as Gifts .....	1,075 55
.. Depository of Domestic Agencies .....	482 08
.. Perpetual Trusts—Income .....	3,181 70
.. Special Gift as Perpetual Trust—Rents.....	564 04
.. Bible House—Rents.....	3,130 98
.. Income from Available Funds—Interest....	62 30
.. Sales by Foreign Agents .....	3,034 68
.. .. of Bibles Donated .....	84 00
.. .. by Domestic Agents.....	810 74
.. Manufacturing Department — Sales of .. .. Waste Material, etc.....	184 70
.. Salesroom—Cash Sales .....	1,114 58
.. Auxiliaries—For Books .....	5,038 33
.. The Trade .. ..	913 93
.. Trust Funds—Income Payable Beneficiaries ..	1,092 79
.. .. Received.....	8,255 75
.. .. for Reinvestment.....	5,668 75
.. J. Burr Trust—Income.....	4 34
.. BIBLE SOCIETY RECORD .....	90
.. Sundries .....	307 74
	<u>\$44,041 44</u>
Cash Balance from June, 1907.....	7,093 45
	<u>\$51,134 89</u>

## DISBURSEMENTS

For Field Agents' Salaries, etc. ....	\$362 03
.. Foreign Agents—Sales and Collections Re- .. .. ported and Retained.....	2,034 99
.. Bills Exchange Paid.....	9,350 71
.. Grants to Missionary and other Societies.....	1,559 93
.. Domestic Agencies .....	2,311 08
.. BIBLE SOCIETY RECORD, Postage, etc.....	132 73
.. Library Expenses.....	58
.. Legacy Expenses.....	26 50
.. Translation and Revision.....	50 00
.. Bible House Expenses—Taxes, Repairs, Fuel, .. .. Insurance, etc.....	2,273 55
.. General Expenses—Salaries of Officers, Clerks, .. .. Traveling Expenses, Printing, etc.....	2,300 48
.. Manufacturing Department—Material, Wages, .. .. etc.....	8,504 73
.. Depository—Salaries, Boxes, Cartage, etc.....	764 29
.. Salesroom Expenses.....	164 16
.. Beneficiaries—Annuities .....	716 91
.. Diffusion of Information—Pamphlets, Leaf- .. .. lets, Report, etc. ....	25 49
.. Sundries .....	213 00
	<u>\$30,791 16</u>
Cash Balance to August, 1907.....	20,343 73
	<u>\$51,134 89</u>

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